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Centennial Series — Section A (Full Centennial Series to be Published in Four Issues)

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

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Volume CI, Number 1

Baptist Record Observes 100 Years Of Service

By Tim Nicholas

In an early issue, the Baptist Record said of itself in an ad: "The Baptist Record is an exponent and defender of Baptist Truth and Practice. It is an Earnest Advocate of Missions, Education, Religious development and the outspoken opponent of the Whiskey traffic. It is a home paper, and should be in every Baptist Family in the state."

Some things don't change. The Baptist Record still adheres to the same principles with which it began.

It began in 1877 under convention

board ownership in Clinton with J. B. Gambrell as editor. Then it moved in 1879 to Jackson, "to secure larger advertisements for the paper and for easier distribution."

Then back to Clinton and in 1886 again to Jackson. In 1887 the paper moved to Meridian, consolidating with the Southern Baptist. The new paper was named the Southern Baptist Record, and was apparently placed under private ownership.

For a time the paper served both Mississippi and Louisiana Baptists.

During a move back to Jackson, a fire destroyed the offices and all re-

cords of the paper. Between then and 1891, the paper gathered bigger debts, primarily because of non-payment of subscriptions. There also was competition among Baptists with the Mississippi Baptist being started in Newton for East Mississippi. And the Layman which was started for the laity.

The Layman rose in popularity from a monthly to a weekly, getting recommendations from many associations. And the subscriptions to the Southern Baptist Record continually declined.

The state convention meeting in 1886, suggested consolidations of the

Record and the Layman "in the hope of providing a first class Baptist newspaper for Mississippi Baptists."

In 1898 a stock company was organized to operate one Baptist paper in the state. Owners of the Layman and Record both sold out to the company and the new paper, which moved to Jackson, was named the Baptist. Publication ceased for three months during an outbreak of yellow fever.

The paper rolled along for several years, but "debt is again a burden" the editor reported in 1904.

In 1906 the directors changed the paper's name back to the Baptist Record because of the constant delivery problems of having two papers named Mississippi Baptist, one in Canton and one in Newton.

In 1911 Editor Bailey offered the paper to the state convention, but the offer was refused. He sold out to another man for a sum he said was "nobody's business," though the paper was all along considered to be the official publication of the state convention. Most editors of the Baptist Record during its private ownerships claimed little or no profit from the publication. It was only through the printing business the Baptist Record operated on the side, that the editors could eat regularly.

By 1919, the state convention board (Continued on page 2)

Mississippi Baptist Work Small In 1877

(Taken from BAPTIST ANNALS by Z. T. Leavell, D.D. This book was published in 1899 and tells of Baptist work in the state for the preceding 22 years.)

It may not be amiss to state the condition of our Baptist Zion at the beginning of this period. The publication of "The Baptist Record," at Clinton, was an enterprise just begun. Before this the Baptist of our state had a Mississippi Department in "The Baptist," published at Memphis, Tennessee, which was presided over by that noble man of God, of blessed memory, M. P. Lowrey. But our people thought that the time had come when they must have a paper of their own. Great ef-

forts were to be made on several lines, and an organ of communication was a pressing necessity. J. B. Gambrell, the loved of the Oxford church, and M. T. Martin, the indefatigable professor of mathematics in Mississippi College, were chosen to launch the enterprise and steer it through rough waters.

There was little State mission work being done, and the Home Mission Board was inoperative in the limits of our convention. Many towns in the state either had small, struggling churches, or no preaching by our people, and little hope of anything better in the existing state of things. Sardis, Winona, Corinth, Greenville, Natchez, and many other good towns,

were desolate and waste. The Associations were striving to supply preaching for the destitution in their bounds, but often with limited efficiency and success.

T. J. Walne had been taken from his rapidly growing work in Vicksburg, and made secretary of the State Mission Board, then located in Jackson. His comprehensive mind had just begun to mark the limits and estimate the greatness of the work to be done, with no force yet organized to carry the day. He had a sleeping giant to arouse from his slumbers, and to inform as to the needs of the hour. Few men in our day assume heavier responsibilities than did he, and it shall be a pleasure to review his work, as one rides leisurely over a battlefield where forces have met in deadly combat and men's souls have gone up to God out of the bloody tabernacles. The man's work will speak for the wisdom (Continued on page 5)

Southern Baptists Only Million In 1877

By Lynn E. May, Jr.

What was the Southern Baptist Convention like a hundred years ago when the Baptist Record began publication? With nearly 35,000 churches and 1,194 associations located in 50 states and a membership totaling approximately 13 million, the Convention has come a long way since 1877. In that year Southern Baptists numbered only 906,074. Their 12,864 churches, 559 associations, and fifteen state bodies were all in the South.

Baptist growth and development in the South had been hindered first by the ravages of the Civil War, and then by the difficult years of Reconstruction, 1865-1877. The withdrawal of federal troops and the collapse of the last two carpetbagger governments marked the end of Reconstruction in 1877. By that time, most Negro Baptists, perhaps as many as 400,000 of them, had withdrawn from the Baptist churches to form their own church bodies. In spite of such losses in membership, Southern Baptists made substantial numerical progress during the trying years of War and Reconstruction. They ended the era with a net gain of 40 per cent in membership and over 65 per cent in the number of churches. In Mississippi alone Southern Baptists reported 42 associations, 1,183 churches, and 89,426 members in 1877. Baptists of this era demonstrated a

growing awareness of the values of Christian education. To help train pastors and other church leaders, Southern Baptists by 1877 had established one seminary and 24 permanent academies, colleges, and universities in ten states. The Encyclopedia of Southern Baptists contains monographs on 131 ministers who flourished during this period. Seventy of them (53%) had college or university training.

The Southern Baptist Convention was 32 years old the year the Baptist Record began publication. At that time the Convention had only two agencies to carry out its work: the Home Mission Board then located in Marian, Alabama, and the Foreign Mission Board in Richmond, Virginia. State members of the boards in those days were called vice presidents. Mississippi was represented on the Foreign Mission Board by M. P. Lowrey and on the Home Mission Board by W. H. Hardy. Southern Baptist Theological Seminary received support from Southern Baptists, but it was not a Convention agency. Formed in Greenville in 1859, this institution was moved to Louisville, Kentucky, in 1877.

James P. Boyce, a founder and president of the Seminary, was serving his sixth term as president of the Southern Baptist Convention when it met in New (Continued on page 2)

What Was The World Like When The Record Was Born?

What was the world like in the year 1877, at the time the Baptist Record was born? It was quite different from the world we know a century later.

In the United States recovery from the Civil War was progressing, and a new age of industrial development was dawning. Grant was completing his second term, and in just a few weeks after the Record was launched, Hayes would be inaugurated. With his administration a new hope would arise

for the South for the Carpet-bagger days would be ended, and occupation by Federal troops would be over.

The nation had just celebrated its centennial. The population was around 50,000,000, but growth was accelerating. Tens of thousands of immigrants were flooding in from Europe. The great cities were becoming overcrowded, new cities were springing up, and settlement was spreading across (Continued on page 7)

Nine Men Occupy The Editor's Chair In Record's 100 Years

By Anne Washburn McWilliams

July 3, 1876, the Mississippi Baptist Convention voted to begin publication of the Mississippi Baptist Record. This they did in February, 1877, with James B. Gambrell as first editor. In the 100 years since, eight men have followed him in the editor's chair.

J. B. Gambrell

1877-1891

In his lifetime Gambrell was adventurer, preacher, educator, and denominational statesman, as well as editor. He wrote "pungent and pointed editorials," just as he preached in "brief and homely sentences." Gambrell first printed the Record in

Clinton, with the aid of some of his sons in setting the type. The house where this took place is now located at 502 College Street, Clinton. (M. T. Martin was the first business manager.) In 1879 the paper was moved to Jackson for easier distribution. After an 1886 fire destroyed the records and files, the Baptist Record was combined with the Southern Baptist of Meridian. Publication continued in Meridian.

A descendant of the Huguenots of France, James Bruton Gambrell was born August 21, 1841, in Anderson County, South Carolina. His parents moved to Tippah County, Mississippi, when he was four. As a boy he liked to go fox hunting or coon hunting with his dogs in the blackjacks thickets. With two dimes from the sale of coon skins,

he bought his first book, and from that date, he gave up dogs for books.

When he was 15, he was baptized and joined the Pleasant Ridge Church. He and his brother Ira made a pact never to gamble, drink whiskey, or use tobacco.

At the outbreak of the Civil War he was in school at Cherry Creek, Pontotoc County. He and Ira joined the Confederate Army where he was Robert E. Lee's personal scout. On an expedition for Gen. George Pickett, he fired what may have been the first shot in the Battle of Gettysburg. His brother Ira was killed in the war.

Inside enemy lines, Gambrell married a young Virginia woman, Mary Corbell. The wedding took place January 13, 1864, at 1 o'clock at night

The couple rode a freight train from West Point, Georgia, to Mississippi. He left her at the Gambrell homestead and reported for duty near Memphis.

Pleasant Ridge Church licensed Gambrell to preach in 1867. He was pastor at West Point and Oxford and Clinton. While in Oxford he graduated from the University of Mississippi.

J. B. and Mary Gambrell had nine children, two dying in early childhood. Their son, Roderick Dhu, was murdered in Jackson in 1887, in retribution for his fight against liquor.

While Gambrell was editor of the Baptist Record, from 1877 to 1891, his wife edited the fourth page as a women's page. As editor, he advised young writers: "Have something to (Continued on page 6)



Long-Time Reader

Mrs. Ellie T. Hamilton of Camden has been reading THE BAPTIST RECORD for the past 73 years. She reports that her entire family read the paper from front to back each week. She began reading at four years of age, and THE BAPTIST RECORD was a part of her reading material even at that early stage in life. Mrs. Hamilton's father was O. B. Thornton, and the family attended Hebron Church in what was then Harmony Association. She doesn't know when her family began subscribing to THE BAPTIST RECORD, for it was in the home when she was born and has been in her home ever since.

Several Area Papers Precede Baptist Record Beginning Date

Reprinted from HISTORY OF MISSISSIPPI BAPTISTS. By Leavell and Bailey (1902).

The history of our journalism is clothed with interest and attended

with some sadness. We have had many able men on the editorial work of our papers, but the efforts to maintain our newspapers have been spasmodic.

In September, 1836, the publication of the Southwestern Religious Luminary was begun by Ashley Vaughan. It was a monthly paper devoted to the interests of our people, and contained much choice reading. Its editor was a man of fine culture, and was a writer of unusual ability. It was his aim to encourage education, to throw light on our Foreign mission work, and to establish a State Convention, so as to secure unity of effort among Mississippi Baptists. The price of the monthly was \$4.00 a year, or, if not paid within six months, \$5.00 a year. It was an eight-page paper, in size, about one foot by one and a half. It was printed in Natchez by the "Free Trader" on Main street near Commerce street. The paper was issued in twenty-eight numbers, or for two years and four months. It accomplished much good. In his last editorial the editor said: "Prejudice

against benevolent plans, to an inconsiderable extent, been removed; more enlightened views are entertained of the cause of education and missions, and, throughout the State, more sympathy felt in each others trials and toils." One thousand copies were printed of the first number of the paper, and the same number of copies issued monthly until the close of its publication. The last number came out February, 1838.

The Luminary was sold to the Mobile Monitor, and the consolidated paper called the Southwestern Monitor and Religious Luminary. In all of our vocabulary, it does appear that a few more words could have been found to add to the name of this paper. George Felix Heard was its editor and proprietor. Ashley Vaughan has been called the father of our convention. He was the Alfred the Great of Mississippi Baptists. He built wisely and effectually for the future of our people, and his memory should be dear to every Miss-

(Continued on page 5)



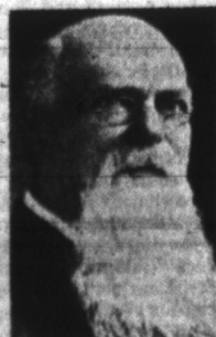
The two living former editors of The Baptist Record and present editor stand in front of the house in Clinton once owned by J. B. Gambrell where he began the publication of The Baptist Record in 1877. From left to right are Don McGregor, present editor; Joe T. Odle, who recently retired as editor after 17 years in the position; and W. C. Fields, who was the immediate predecessor of Odle and is now an associate executive secretary for the Southern Baptist Convention Executive Committee. Pictures of the other six former editors are to be seen across the bottom of the page.



J. B. Gambrell
1877-1891



J. A. Hackett
1891-1899



J. B. Searcy
1899-1899



T. J. Bailey
1899-1912



F. I. Lipsy
1912-1941



A. L. Goodrich
1941-1954



Record Lottie Moon Offering Check

The largest Lottie Moon Offering check ever received through the treasurer's office of the Mississippi Baptist Convention Board is handed to Executive Secretary-Treasurer Earl Kelly by Mrs. Frances Smira, right, WMU director for First Baptist Church, Jackson, and WMU president for Mississippi. The check is for \$51,714.42 and came from First Church, Jackson. Miss Marjean Patterson, WMU Executive secretary for Mississippi, looks on from left. Frank Pollard is pastor of the church. The goal for the offering for the church was \$45,000.

CAC Speaks On Pornography, Liquor Ads, Camp Safety

By Don McGregor

The Mississippi Baptist Christian Action Commission, during its semi-annual meeting in Jackson, established its stand on several issues now before the Mississippi Legislature.

The 1977 90-day session of the Legislature is now under way and will end on April 3.

During its meeting the commission elected Macklyn Hubbell, pastor of First Baptist Church of Cleveland as chairman. George Lee, director of association missions for Lawrence, Marion, and Waltham counties, was named vice-chairman; and Ann Alexander, a Jackson businesswoman, was elected secretary.

The issues which the commission addressed itself during its meeting included pornography, liquor advertising, taxes on church property, and youth camps.

The commission commended the parent, civic, and church organizations currently voicing concern over the pandering of violence and sex by the television media.

The commission also expressed appreciation for the efforts being made by President Jimmy Carter, congressional committees, and the State Legislature to create and maintain higher standards of ethical conduct, especially with regard to corrupt practices and conflicts of interest.

The commission in addition endorsed the concept of safety and health control for Mississippi youth camps. It was pointed out to the members by Commission Executive Director J. Clark Hensley that the proposed legislation would permit input toward regulations from representatives of various camping groups.

Mrs. Jean Stanton, representing the State Board of Health, met last week with Mississippi Baptist Convention Board Executive Secretary Earl Kelly; WMU Executive Secretary, Marjean Patterson; Paul Harrell, State Brotherhood director; Camp Garaywa director, Fran Pickett; and Hensley to discuss the provisions of the bill. If passed, the State Board of Health would be responsible for implementing the legislation.

Proponents also advised that the adoption of safety and health regula-

tions for Mississippi would preclude the possibility of Mississippi's coming under federal guidelines for youth camps. Mississippi Baptist Convention camps have no problems maintaining the highest health and safety standards, Hensley declared.

"Because of our interest in alcohol and drug abuse, we have always been concerned about liquor advertising," he continued. "Mississippi proponents of liquor licensing in 1966 maintained they were not interested in increasing consumption, therefore no advertising." The commission registered its opposition to Senate Bill 2071, which would legalize beverage alcohol advertising in any media. The commission cited favorably instead HR 786 (U. S. Congress) known as the Brown Bill, which would disallow deductions for advertising of alcoholic beverages.

The commission took a stand in favor of HB 199 (Mississippi) which would reduce the presumption of Driving While Intoxicated to .10 blood content from the present .15. Most states have .10 or .08.

The commission went on record as opposing all taxing of churches — tangible property and church literature.

A bill on taxation of church property by Rev. Wayne Burkes (HB 259) has been reported out of committee to the floor of the House. This bill would amend the present law "to clarify legislative intent to permit religious societies ecclesiastical bodies and/or congregations thereof to hold and own all houses used for places of residence for its pastors, ministers, bishops, and representatives in charge of a district, conference, or convention." The present law confines the holding of property to one place and to one minister's home. The proposal would clarify the law as to what is meant by Sunday School house or houses of a similar nature by adding, "including, but not limited to, church nurseries, day care centers, kindergartens, family life centers, and activity buildings."

A similar bill was still in committee in the Senate.

Of particular interest to Baptists are pornography bills in the House and Senate. Last fall the Mississippi Baptist Convention in a resolution expressed an interest in the passage of an en-

A statewide workshop for Bible teachers will be held Feb. 14-15, at Alta Woods Baptist Church in Jackson.

The Bible Teaching Learning Workshop is co-sponsored by the Mississippi Baptist Convention Board's Sunday School Department and the Baptist Sunday School Board in Nashville, Tenn.

It will provide supplemental printed and visual resources to assist in the Bible teaching programs of churches in Mississippi, according to Bryant Cummings of the MBCB's Sunday School Department. It will also serve to introduce newly-produced materials, including video cassettes.

Featured speakers for the workshop are A. V. Washburn, of the Baptist Sunday School Board, and Frank Pollard, pastor of Jackson's First Baptist Church.

During the workshop, age group conferences will be held for persons who teach preschool, children, youths,

adults, and for general Sunday School officers. They will emphasize such areas as learner roles, using teaching learning resources, and how to relate to non-attending parents of children who attend Sunday School.

Special interest conferences will include such topics as: How to provide

for a teaching ministry in cradle roll, How to select adult Sunday School literature, and How to use value clarification techniques with children: Laying foundations for Christian conversion.

Schedule for the two day workshop, will be from 2 p.m. Monday, Feb. 14,

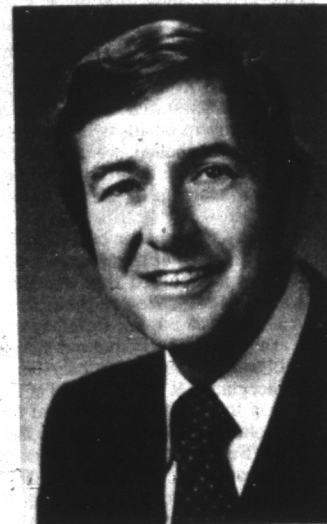
through the end of the evening session, Feb. 15.

Cummings encourages participants to bring materials they already use in Sunday School teaching.

Registration begins at the door at 1 p.m. Feb. 14.



Washburn



Pollard

President And Family Join Church

WASHINGTON (BP) — On his first Sunday after moving into his new home in the nation's capital, President Jimmy Carter with his wife and family went to Sunday School and joined the First Baptist Church here.

Amy, nine-year old daughter of President and Mrs. Carter, made a profession of her faith in Jesus Christ as her saviour and will be baptized into the church membership.

The Carters have been active members of the Plains Baptist Church, Plains, Ga. When Carter was elected governor of Georgia and moved to Atlanta, he transferred his membership to a church there and became active in its program.

Other members of the Carter family who joined First Baptist include the President's son, Chip Carter, and his wife, Caron, and Annette, wife of Jeff Carter, another of the President's sons.

Charles A. Trentham is pastor of the First Baptist Church, which claims to be "the oldest Protestant church in the District of Columbia." Organized March 7, 1802, First Baptist is affiliated with both the Southern Baptist Convention and the American Baptist Churches, U. S. A., as are all churches in the D. C. Baptist Convention. Harry S. Truman frequently worshipped there when he was President.

Calvary, Hinds-Madison, Earns Most Study Awards

The church earning the top number of Sunday School leadership and age division study course awards for 1975-76 was Calvary Baptist Church of Hinds-Madison Association with 142.

Second highest in the state was West Jackson Church in Lee Association with 123 awards. Another Lee Association church, Harrisburg Baptist, came in third with 94 awards.

First, Greenville of Washington Association and First, Water Valley of Yalobusha Association were fourth and fifth with 88 and 79, respectively.

Then came two Hinds-Madison churches: First, Canton and Byram with 72 and 69 awards received. And a three way tie for eighth highest number of awards was shared by: First, Pascagoula of Jackson Association; Parkway of Adams Association; and First, Kosciusko of Attala Association, each with 62.

Four Hinds-Madison churches earned the next highest number of awards with Oak-Forest, 59; Parkway,

58; and Center Terrace and Broadmoor each earning 54.

Next came Ingalls Avenue Church of Jackson Association with 52; and Immanuel of Leflore and First Coffeyville of Yalobusha each with 50. First Tupelo of Lee Association earned 49 awards; First Senatobia of Tate, 48; and New Hope of Marion, 47.

First, Brandon of Rankin Association earned 40; Southside of Hinds-Madison, 37, as did First, Holly Springs of Marshall. First Columbus of Lowndes earned 36 awards and Carterville of Lebanon Association earned 35.

MBREA Meeting Features Singer, Chaplain, Dean

Lyric soprano, Beverly Terrell and Jimmy Orman, chaplain at the Mississippi Methodist Rehabilitation Center, will be among those featured during the 1977 meeting of the Mississippi Baptist Religious Education Association (MBREA).

The MBREA will meet Feb. 24-26 at Biloxi's Sheraton Motor Inn.

Mrs. Terrell who teaches voice, will sing and will speak on the subject "Inspiration and Sharing in Worship." She is soloist at First Baptist Church, Dallas, Tex.

Orman will speak on the subjects: "A Christian's Response to Illness," and "Take Care of Yourself."

Other program personalities include Mr. and Mrs. Tom Elkin. He is academic dean at Rosemead Graduate School of Psychology, Rosemead, Calif. The couple will speak on: "The Real Person," "The Communicating Person," "The Family Person," and "The Spiritual Person."

Miss Lucy Hoskins of the Baptist Sunday School Board, Nashville, will lead a session on "Relationships in the Office," and will hold a special secretary group meeting on "Keeping Office Records Usable."

Chester Vaughn, program director for the Mississippi Baptist Convention Board (MBCB) will speak on a "Goal



Terrell Orman

Oriented Approach to Work." The two-day session of the MBREA is primarily for "education and enrichment for ministers of education, youth, music, directors of missions and religious educators," says secretary-treasurer, Larry Salter of the MBCB.

Other officers of the organization are: Albert Jones of Laurel, president; James Webster of Jackson, president-elect; and Lurline Tarpley of Hattiesburg, vice-president.

Send reservations and \$5 registration fee to James Webster, Box 10564, Jackson, Miss. 39209.

Evangelism Conference
Feb. 7-9, Jackson
Tues. morn. and aft.,
Wed. morn.
WJFR-FM 96.3 mh

Vietnamese Commander Mau Becomes Christian

On August 10, 1975, Ingalls Avenue Church, Pascagoula, voted to sponsor a Vietnamese family. Missionary Lewis Myers made arrangements for Mau Dinh Nguyen and his two children to go to Pascagoula. The church furnished an apartment, paid the family's rent and utilities for several months, and provided food and clothing for the children until Mau could get work. The children Nayet, six, and Quang, five, attended the church kindergarten. The family attends church on Sundays.

A short time ago, Mau began asking questions about Jesus and the God of the Christians. He wanted to learn more about the God who caused the people of the church to love them. One Sunday morning he came saying "I want to trust in Jesus and be baptized." "I don't understand all about it but I'm very happy to begin a new life with Christ," Mrs. Allen Webb, the pastor's wife, gave Nayet a Children's Bible. Mau told Nayet, "I don't know where to find it but you keep reading and it will tell you about Jesus who died for your sins, and He will help you to go to heaven."

The children have adjusted well. After attending kindergarten one year, the school principal offered to start Nayet in the second grade because she was reading on a second and third grade level. Quang is doing well in his second year in the church kindergarten.

Mau prays every day for his wife

from whom he and the children were separated during the evacuation. When she had returned for her parents, the Communists destroyed a bridge over which she was supposed to return. They have communicated by mail but have not seen her since that day. Congressmen and the United Nations have been contacted to seek help in getting the children's mother released from Viet Nam.

Allen Webb, pastor of Ingalls Avenue, requests the prayers of the people of Mississippi, that God will bless with the reuniting of this family that has found a place in the hearts of people in a land that is new to them.



Mau Dinh Nguyen with his children, Quang, five, and Nayet, six.

HMB Emphasizes Bold Mission Thrust

ATLANTA (BP) — Bold Mission Thrust (BMT) objectives were emphasized during the January meeting of the executive committee of the Southern Baptist Convention (SBC) Home Mission Board's (HMB) directors here.

During the meeting, the executive committee appointed 48 persons to serve in home mission areas.

"The increased number of appointments reflects the Bold Mission Thrust emphasis," said Tommy Jones of Macon, Ga., board president.

"I am very pleased to see tangible evidence of Bold Mission Thrust starting," Jones said.

Bold Mission Thrust — part of the SBC's Bold Mission emphasis — is a strategy designed to "evangelize and congregationalize the nation by the end of the decade."

Lyndon Collings, of the HMB's mission section, said the appointments reflect the targets of concern for BMT which are counties without an effective evangelical witness, key cities, cultural and lifestyle groups and transitional communities.

William G. Tanner, executive director treasurer of the board participated in the first executive committee meeting since he took the board's helm on Jan. 1.

Directors appointed three missionary couples, 11 missionary associates and approved 31 persons for church pastoral aid for new mission congregations.

Named missionaries were Charles and Ina Gordon of Peach Bottom, Pa.; Ken and Karen Taylor of Kansas City, Mo.; and Bruce and Cheryl Pearson of Bridgeport, Calif.

The missionary associates appointed were Fayiz and Emilia Sakini of Smyrna, Ga.; David Medders of San Antonio, Tex.; Bill and Jean Hopkins of Flatwoods, W. Va.; Steven Butler of Normal, Ill.; Edgar and Maria Morales of San Antonio, Tex.; Paul and Sally Klopfer of Tohatchi, N. M.; and Deborah Snyder of Newport News, Va.

The Gordons, both natives of Mississippi, will serve in Philadelphia, Pa., where he will be director of Christian social ministries of the Delaware Valley Association. He is a graduate of New Orleans Baptist Theological Seminary and William Carey College and Mississippi College. Mrs. Gordon is also a William Carey graduate.

Commission Workshops Planned For Feb., March

Bob Adams, associate professor, Christian ethics, Southwestern Seminary, Fort Worth, and Charles E. Myers, pastor, Alta Woods Baptist Church, Jackson, will serve as resource persons for the Christian Action Commission Workshops announced by J. Clark Hensley, executive director.

Scheduled at First Baptist Church, Grenada, February 28; Central Baptist Church, Brookhaven, March 1; and First Baptist Church, Moss Point, March 3, at 7:00 p.m., the seminars will feature "The Biblical Basis of Christian Action." Awareness, priorities and strategies for meeting current problems in Mississippi will be highlighted.

Pastors, church, staff, church council members, Christian Action Committees, and all interested persons are invited to attend.

Other program personnel include G. E. Jolley and Robert Self, Batesville; Eugene L. Roberts and H. Glen Schilling, Brookhaven; and Zeno Wells and Bobby Perry of Jackson County.

Adams will be in the Batesville and Brookhaven sessions and Myers will

be at Moss Point.

Workshops are scheduled in September in Winona, Philadelphia, and Cleveland with Earl Potts of Montgomery, serving as a resource person.

Garaywa Staff Applications

Marilyn Hopkins, Camp Director for the ten weeks of Girls in Action and Afters Camps at Camp Garaywa, is now accepting applications from young women to participate in the 1977 camping program.

All staff members must be: committed Christian young women who are active members of a Southern Baptist Church; have unending patience and a love for children; have at least one year of college; have a good knowledge of the mission organizations.

For applications and information, write to: Marilyn Hopkins; Box 530; Jackson, MS 39205.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

A Mississippi Milepost

Some 155 years ago the first of what are now 33 Baptist state papers was begun. These papers can point to an auspicious beginning, for their initiator was Luther Rice; and they were begun for a noble purpose, to aid in raising money for missions.

The first of the state papers is now *The Christian Index*, the publication of the Georgia convention.

Now *The Baptist Record* has reached 100 years in age. This is a venerable age, and the paper has served mightily and worthily throughout these past 100 years.

It is an exciting thing to reach such an anniversary as the 100th birthday—the centennial observation. In an effort to have a worthy celebration of this anniversary we are designating our four issues during February as anniversary issues. All during February we will be publishing material relating to the centennial of *The Baptist Record*.

We hope that readers will enjoy these issues and find them beneficial. When the entire package is put together at the end of February, there will be 40 pages. Subscribers who are interested are urged to keep each of the four issues as they arrive and put them together at the end of the month in order to have the entire anniversary publication.

A great deal of the material in these four issues will be glimpses into the past. Surely this is interesting and worthwhile, for we can always learn from observing what has gone before.

Let us not become so preoccupied with the past, however, that we fail to keep our eyes riveted on the future and our hearts set on goals that are established on out ahead of us in years to come.

The Baptist Record will continue to serve the churches of the Mississippi Baptist Convention. *The Baptist Record* will continue to seek to promote the work of the Kingdom of God in the minds and hearts of Mississippi Baptists—to seek to help them become better church members so that they in turn may aid in spreading the good news of the Kingdom in all areas of the world, starting at home.

The road ahead may not be as easy as the path already traveled. Postal rate increases have already put many

publications out of business. The cost of newsprint continues to go up, along with everything else, and labor costs must continue to rise so that workmen will not be penalized because of cost spirals.

The Baptist Record has a mission, however, as is stated above, and it plans to stay in business in order to accomplish it. Indeed, we are hoping for increased circulation and increased readership as the years roll along.

We had set a goal for ourselves by anniversary time of 120,000 in circulation. We have passed that mark by more than 1,000. We are the fifth in size of all the 33 Baptist state papers. We are only slightly behind South Carolina in number of subscribers, and Georgia is not too far ahead of us. Alabama has built up a fair lead for second place with an excess of 150,000, and *The Baptist Standard* in Texas is away ahead of all with some 375,000.

We have the largest circulation of any publication published in Mississippi.

The Baptist Record has the largest amount of space for the publication of news and articles of interest of any of the state papers. And due to the fact that there are larger numbers of Baptists in the other four states ahead of *The Baptist Record* in circulation, the Mississippi paper may well have the greatest percentage of subscribers in relationship to Baptists of any state except for the two states that send their papers to every family in those states free of charge.

Mississippi Baptists can well be proud of their paper. It, too, had an auspicious beginning, having been started by that highly acclaimed Southern Baptist statesman of some years ago, J. B. Gambrell.

The Baptist Record is fortunate in having two of its former editors still living. They are Dr. W. C. Fields and Dr. Joe T. Odle. Dr. Odle retired in August. Dr. Fields is associate executive secretary of the Southern Baptist Convention Executive Committee. The widow of a third former editor, Mrs. A. L. Goodrich, continues to live in Clinton and will have a part in the centennial issues.

At this point it would be well to pay a special tribute to Dr. Odle, who has worked very hard on the centennial observation. Due to the mechanics of

retirement, he was not privileged to be editor on this occasion, but he has played a major role in the preparation of the material and the planning of the issues. It must be said that without his help and planning the centennial issues would not have been nearly as significant as they will be.

Then a personal word is in order. The present editor, counts it a special privilege to be having a part in this observation. Over the past 25 years I have spent more than 20 years working for Baptist state papers. It is a work I have loved dearly as I have been engaged in it and have missed sorely during the times I have been away from it.

To be here in Mississippi during this time of celebration is truly a high point in my career with state papers. It was 25 years ago, on March 10, 1952, that I first went to work for the *Baptist Standard* in Texas. So I am close to an anniversary of sorts on my own. It has been almost a fairy tale career through the years, and I am looking forward to those that are left before retirement.

I look back to the time of the decision to leave the editorship in California. There was no reason to leave except that it seemed the Lord was leading in a new direction, and I did not know what all it might involve at that time. My secretary finally said that she would hate to see me go except that she knew the Lord was leading to something very worthwhile.

She was right, and I must express my appreciation to the Lord and to Mississippi Baptists for the opportunity of service.

The Baptist Record has come 100 years through time. The staff of *The Baptist Record* at this point in time pledges to Mississippi Baptists and to the Lord our very best during our tenures, and we hope to have a part in getting the second century of service under way in such a fashion that it will be every bit as meaningful as the first century has been.

One hundred years have gone by. J. B. Gambrell began this century of service. Except for five months, Joe Odle closed it out. Let us savor and enjoy this anniversary as we go past it. This is a milestone, however, not a stopping place. Let us move on with all due determination to accomplish the task that is before us.—DTM



Feb. 1, 1877 — FOR 100 YEARS — Feb. 1, 1977

Faces And Places

By Anne Washburn McWilliams

I have been on the staff of the *Baptist Record* almost one-fourth of its 100 years, and exactly half my life. Through these years I have worked with many people in the making of the paper. In this column during this Centennial month I plan to look backward at some of those faces.

A few years ago I read a book called *MINE TO FOLLOW*. It was the story of a young woman who wanted to be a foreign missionary. Various circumstances prevented her going. Confident she was in the Lord's will, she

said something like this: "It is not mine to decide if I go or stay. It is but mine to follow."

When I was around fifteen, I felt strongly that God was calling me into full-time Christian service. Mama was WMU president and I was very active in GA. As a result, I had then, and still have, an intense interest in the cause of foreign missions, and thought that God was calling me to be a foreign missionary. However, all of God's will is not shown to us at one time. Step by step I followed the road that would lead me to religious journalism—a Training Union lesson by Ina Lambdin, a chapel talk at Judson by Marjorie Moore Armstrong, an enthusiastic conversation with a cousin, Vivian Langley, then a missionary to Africa, who had studied at Southwestern Seminary.

By the end of my third semester at Southwestern, my money (saved from two years of teaching fourth grade) had disappeared and I thought I would have to drop out of school for a while. Full-time jobs in religious journalism were scarce, especially for a beginner. But I didn't have to wait for my place, or even look for it on my own. The Lord found it for me.

Professor W. L. Howse called me into his office and said, "I've had a call from A. L. Goodrich, editor of Mississippi's *Baptist Record*. He needs an editorial assistant. If you decide to go, I think you will like Mississippi."

Dr. Goodrich called me that night and wanted to know my answer. I told him I'd have to pray about the matter, at least overnight. About a week later, in April of 1953, I flew to Jackson on a Sunday afternoon. Doris Wiggins met my plane, accompanied by Joe Jack Hurst and H. O. Stewart. Doris had been editorial assistant for the *Record* for three years and was accepting a job in Nashville. I spent the night at the Walthall Hotel, attended the evening service at First Baptist Church, and heard Dr. Huggins preach.

Next morning I walked across Smith Park to the Baptist Building at Mississippi and Congress. Dr. Goodrich in-

troduced me to the editorial staff—Joe Abrams (who later became associate editor) and his secretary, Frankie Warren; and Eleanor Smith, who would be sharing an office with me. I met J. E. Lane, the paper's business manager, and others in the Mailing Department. That day Dr. Goodrich took me to lunch, along with Mrs. Smith and Doris, at the Robert E. Lee Hotel.

I began work with the *Baptist Record* May 20, 1953, intending to stay maybe a year or two before going back to the seminary for a final semester. But Mrs. Smith's daughter, Daunie Jean Nettles, had previously worked for the *Record* and offered to substitute for me while I returned to Southwestern in the fall of 1953. I graduated in January, 1954, and returned to Jackson. As my duties gradually changed and expanded, the name of my job was changed from editorial assistant to editorial associate. The temporary job I had in mind had lengthened to almost 24 years.

I can never thank God enough for the place of service He chose for me—for the warmth of Christian friendships in the Baptist Building, for the joy of working with four congenial, capable editors, for the knowledge that through the printed word I can go to many places at the same time.

During my first summer in Mississippi I met W. D. McWilliams, who later became my husband—but that is another story.

Through correspondence and news releases that cross my desk, and through writing assignments, it has been easy from this vantage point to make missionary friends in many lands, and to keep in touch with them and what they are doing.

I wanted to be a missionary. What could be more missionary than a Baptist paper that carries the Good News to every county of the state, to every state of the country, and to 48 countries of the world?

But then it was not mine to decide if I should go or stay. It was but mine to follow.

the courage to defend and expand beliefs, having the honesty to see things as they are and to relay them that way when such a relay is helpful.

And then, for an institution like the *Baptist Record*, growing older properly means accepting responsibilities not only in the organized church, but in the lives of individuals who are under its influence.

A major distinctive of the *Baptist Record* for the years that I have read it has been that while news reporting is its purpose, there has been ample spiritual leadership in editorials and featured articles, there has been strong spiritual uplift through personal writings from people of all walks of life.

In this first celebration issue, I admit I am delighted to be a part of this paper, and while I look forward to these issues which take us back, I must add that I appreciate all the *Record* has done to take us Baptists forward.

The *Record's* aging process has been great, so far, and I anticipate nothing but improvement.

From a Former Editor

Silver'd O'er With Age

By W. C. Fields

Oscar Wilde observed that most calendars mark the sweet simplicity of our lives by reminding us that each day that passes is the anniversary of some perfectly uninteresting event.

The 100th Anniversary of the founding of *The Baptist Record* may not stop traffic in Jackson on THE day, nor prompt a parade on Main Street where you live. But notice of this birthdate (February, 1877) is worthy of more than passing interest because of what the publication symbolizes.

The great, great grandfathers of some present day readers were also subscribers to the earliest issues of this venerable and distinguished publication.

For 10 decades *The Baptist Record* has faithfully tried to present enduring, ageless truth. Today it continues to serve a timeless institution, the church, for which our Leader died and for which he lives forevermore.

The paper records the good news of a gospel which is still producing miracles of God's grace. In its distinctive role, the paper will go on proclaiming

the promise of tomorrows where greater adventures in discipleship await courageous followers of Jesus.

The centennial of this remarkably durable, perennially influential journal, is a major milestone in the onward march of Mississippi Baptists. A century is already enough perspective to declare that the paper has given added momentum to Mississippi Baptist life and to Southern Baptist life EVERY year.

During these years many religious publications blossomed then faded quickly like Morning Glories. The 1970's again are seeing some papers fold permanently, withering on the vine much too soon, some dying of arthritic joints and tired blood, and others simply unable to cope with skyrocketing costs.

But at age 100, "silver'd o'er with age," *The Baptist Record* is just hitting its stride!

Baptist life is not a structure that you build as you would build a barn. Rather, it is more like a river, constantly in the process of becoming! Its beginnings in small places and its endings at the Great Sea, like the stream at each milestone along the way, are all parts of the whole. The very name, *The Baptist Record*, suggests this continuity with the past, this visceral tie with the earlier lifestream.

In 1877 when the paper was started, Mississippi and the other Southern states were still paralyzed by the devastating effects of the Civil War. That year the Southern Baptist Convention met in New Orleans. President James P. Boyce of Kentucky presided over a meeting of only 164 messengers. It was not a good year—at least financially—for starting new enterprises.

Centenary celebrations are posterity's tributes to people who dared, often against great odds, to move out in new directions. James Bruton Gambrell, the founder and first editor of *The Baptist Record*, was one of those rare and remarkable leaders who can galvanize their colleagues into action even in the worst of times. The paper which began in his house at Clinton became a major instrument in a statewide spiritual resurgence.

As it begins its Second Century, *The Baptist Record* functions in a radically different society from the Reconstruct-

tion Era. The South is no longer a simple land of catfish and honeysuckle. The tides of population, business, and industry are shifting toward a New South. The Sun Belt states now have over half of the nation's people. In 1977 the Gross National Product is weighing heavier on the southside.

For the first time in well over a century the nation has a president from the South, one whose religious faith has turned unprecedented world attention to his fellow Southern Baptists.

Partly because of President Jimmy Carter, curious millions of people at home and abroad will be watching with new interest to see the quality of the Christianity we Baptists practice.

The quality and maturity of our Christianity, the moral and ethical caliber of our citizenship, and the reality of our spirituality will be shaped—or certainly CAN be shaped—to a significant extent by the 33 Baptist state papers. In this regard, *The Baptist Record*, as one of the oldest of these papers and one of the largest in circulation, moves into Year No. 101 of its life with the greatest opportunities of its long history.

Any newspaper, including *The Baptist Record*, naturally takes on some of the coloration and personality of its editors and staff. Don McGregor and his fine co-workers are capable and dedicated people, worthy of their responsibilities at this juncture in Mississippi Baptist life.

The paper, however, is also a mirror of its constituency. It provides a running account of faith at work in the Baptist churches of Mississippi and the Southern Baptist Convention. The journal is also *prima facie* evidence as to what, where, why, and who Baptists of the state are. It is a contemporary version, a Mississippi edition, of the Acts of the Apostles, a reflection of the substance and style of Christianity fostered by the churches. The paper therefore is a partnership in the furtherance of the gospel, a testament to Baptists throughout Mississippi and to their state of grace.

James Russell Lowell viewed writing as a high calling. He said, "It may be glorious to write thoughts that shall make glad the two or three high souls, like those far stars that come in sight once in a century."

Journalists generally have some lofty ambitions. They also live with several occupational hazards. One of these hazards is a tendency to be too busy with the news of the day to update the ineffectual mental habits they have inherited from the previous generations, and worse still, thereby let their readers fall prey to the same malady.

The perennial role of a Baptist state paper is to help equip the saints. It does this by keeping readers informed and up-to-date on happenings that affect Christian faith and practice. That means publishing the news, both good and bad, in unswerving dedication to the truth. That also means trusting Baptist people with the truth even when the news is unpleasant, and sharing it promptly and forthrightly.

Sophocles warned messengers and heralds of all kinds about the illogical retribution sometimes flung back at the "first bringers of unwelcome news." Your editor and staff run this risk when they propose to "paint the things as they see it for the God of things as they are." Don't berate them for faithfulness to this duty. Rather thank God for this vital evidence of integrity and openness in Baptist life.

Oscar Williams wrote a striking poem which begins: "One morning the world woke up and there was no news." Knowledge is often painful, but it is the doorway to intelligent action.

The Baptist Record, at a stately 100 years of age, reminds one of William Wordsworth's friend who had reached threescore years and ten. In tribute to him Wordsworth wrote: "The monumental pomp of age was with this goodly personage; a statue undepressed in size, unbent, which rather seemed to rise, in open victory o'er the weight of seventy years, to loftier height."

Thus far, the journal of Mississippi Baptists has, in Ben Jonson's phrase, outdistanced "that old bald cheater, Time." One reason for this notable triumph throughout the past century is the central fact that the paper deals in values that are not for an age, but for all time.

In that pursuit, may it move on to new and wider horizons of distinguished service in the Second Century which it now begins!



Growing older, if done properly, helps a lot.

It means several things. First, that the object or person grown older was hardy enough to survive. If we tried to list all the survival efforts of *The Baptist Record*, the list would be long. But it survived.

Second, that it had a purpose for existing. Who of us would argue the value of being informed about what Baptists are doing? That alone would be a reason enough for *The Baptist Record* to have existed.

But there's more. Growing older, if done properly, means learning from mistakes, trying new things and proving them valuable, being able to evaluate and judge with more confidence, contributing to the area of life in which existence is located, having

Mississippi Baptist Work Was Still Small In The Year 1877

Thursday, February 3, 1977

BAPTIST RECORD PAGE 5

(Continued from page 1)
work on the minds of Baptist boys. This worthy mother that has given her sons to grace many positions of honor and trust wherever the sun shines, was whetting the scythes that were to fell the golden grain in all the fields of activity in our work of this period. W. S. Webb, of recognized ability and piety, as the president of this institution of learning, was reflecting credit on the Madison University; and doing the best work of his wonderful career. How the work of this period could have reached its consummation without the prepared workmen, and those ready to leave the walls of this institution, it would be hard to conjecture. Standing where we do today, we may see clearly that the God of providence had made ready for what has been done. The church at Oxford was left by its retiring pastor in a condition that is the delight of every pastor entering a new field of labor. J. B. Gambrell in pastoral duties was a workman that needed not to be ashamed. From a list of ten members he had formed a church of great spiritual strength. He gathered around him from here and there, such men as J. L. Johnson, Plant, Estell, Jackson, and the Leavell brothers, whose influence was felt for years in the State mission work. The church was well up on all points of denominational work, thoroughly alive and hopeful for the future. Another had laid the foundation, and it was the duty of the new pastor to take heed how he should build thereupon.

In the summer of 1877, the Mississippi Baptist State Convention met

with Starkville church. It was in some senses a memorable convention. Consecrated men went into it with thoughts of Christian work that struggled for expression, — some of them with ardor at white heat for educational advancement; some of them with quiet enthusiasm over plans for the future of missions in our state. The work of the convention had reached a point of expectancy, — one of those moments when nature grows quiet, and God seems to dictate to those who sit at His feet, subservient to his will. The Convention was deeply devotional, a characteristic that all such gatherings of God's people ought to possess. This spirit held the body to a holy purpose and to correct action. The presence of a number of supporters of the Southwestern University, at Jackson, Tennessee, was enjoyed by the Convention; but they were looked at as skant by the warm admirers of Mississippi College. Because of their present received an interpretation, and in the discussions of Mississippi College ardor made the speakers very positive. J. J. Johnson made a playful speech and reply to some of their most pointed remarks, for which, surely, those Tennessee brethren thank him to this day.

The works of State Missions at this Convention received the attention with the cause merited. Many of the leading minds of the body had reached the conclusion that the moment was upon them when the work should be thoroughly organized, and the Board located where the enterprise could be best fostered by the entire denomina-

tion represented in the Convention. This was regarded by them as the work of that Convention, and over it they consulted, and about they talked to God in private and public prayer. Oxford was chosen as the location for the Board. J. L. Johnson was appointed president of the Board. Work was to be organized every where with utmost rapidity; and missionaries placed in the centers of influence as fast as possible. Evangelists must go forth, reviving and bestirring the inactive church. Secretary Walne, aglow with commendable zeal, was to have the general supervision of the State mission work.

The action of the Convention necessarily widened the vision of the new pastor at Oxford. It meant that the church at Oxford was to be largely responsible for the success or failure of this work. It meant that the eyes of Mississippi Baptists were to be turned that way. It meant that the Oxford church was to be a representative church in State mission work. The church had just become self supporting. Many of the members were giving largely to the maintenance of the church support. The new pastor had been told by one of the most judicious members that this was true, that he might not expect too much of the church. How many pastors find themselves in like emergencies? In the fall of the year Secretary Walne came to Oxford "to hold a five-day meeting." That meant that he understood what he had to accomplish. The Oxford church must step up to the front. The

State, standing in expectancy, must know that the church at Oxford, honored with the fostering care of the Board, was willing to make a large substantial demonstration of interest in its work. The church surprised itself and everybody else by pledging and promptly paying \$175.00 to this work.

It was apparent from the first that there was widespread dissatisfaction as to the method of doing mission work in the State through a central Board. It was argued that it took away the independence of the Associations, attended to centralize, and did a partial work. Many thought the Board favored churches that did not need help, and neglected churches that were struggling to hold missionary ground. The Board conscious of its integrity did not discourage discussion, but regard it as a means of making known what they were doing and were desirous of having done. The "Record" was unflinching in its support of the Board and emphasized its work in strong editorials whenever the situation demanded it. Its editors were in close sympathy and in elbow touch with the ardent supporters of the enterprise. It was only to be expected that the cause would meet opposition and be subjected to severe criticism. No revolutions are tamely received. Men that attempt to change affairs established in the thoughts and habits of people, must have the nerve to stand assault, and the grace to control themselves in their actions. The advocates of State Missions did not expect milder treatment than is the common lot of the promoters of progress.



Spiritual Emphasis Week Plans Begin

Students at Clarke College, under direction of J. B. Costilow (second from right), BSU director, have begun planning Spiritual Emphasis Week. This annual emphasis is set for Feb. 21-24 with Chester Swor of Jackson as featured speaker. According to Clarke President, W. L. Compere, area churches will be invited to attend. Additional details will be released at a later date. Discussing the emphasis: (left to right): Cindy Smith, Meridian; Sharon Wilson, Jackson; Kenny Gregory, New Albany; Clifton Craft, Tuscaloosa, Alabama; Michael Collins, Noxapater; Costilow; and John Wilson, Gulfport, BSU president.

"How Is Your Love Life?" Is Theme Of MC's Religion Week

"How Is Your Love Life?" will be the theme for the 1977 Religious Emphasis Week program at Mississippi College on Feb. 14-17. Speakers from near and far will be on campus to expound on the topic.

Theresa Case of Bogue Chitto and Andy Taggart of Moss Point, co-chairmen for the Baptist Student Union sponsored week, said the theme will be carried out during chapel programs, in seminar meetings, classroom sessions and dorm visitations.

Guest speakers during the week will

include Doug Tippis, minister of evangelism, First Church, Jackson; James Travis, chaplain, University of Mississippi Medical Center; Gene Bennett, Family Counseling Service, Jackson; Doug Manning, pastor of First Church, Hereford, Texas; and Gladys Lewis of Midwest City, Okla., a member of the Board of Trustees of Southwestern Seminary.

According to Case and Taggart, Chapel topics for the week will be "Love Of Self" on Monday, "Love for Your Mate" on Tuesday, "Love for Others" on Wednesday and "Love for God" on Thursday.

Cothen, May Renew Library Agreement

NASHVILLE — Continued joint operation of Dargan - Carver Library by the Southern Baptist Sunday School Board and the Southern Baptist Historical Commission was assured as agency heads Grady C. Cothen and Lynn E. May, Jr. recently signed a new three-year contract.

Cothen, president of the Sunday School Board, and May, executive director of the Historical Commission, recently met to renew the agreement, which has been in effect since December 1952.

The agreement provides for joint operation of Dargan - Carver Library, the library service for all Southern Baptists, and includes personnel and rental space. Ownership of materials remains separate. Wayne Chastain, director of the Board's management services division, and May represent their respective agencies as directors of the library operation.

Containing more than 53,000 hardback volumes, Dargan - Carver Library subscribes to four daily newspapers and 659 periodicals. In addition, the more than 77,000 annuals of Baptist associations and state conventions, plus over 300 archival collections, raise Dargan - Carver's total collection to nearly 300,000 items.



THE BIBLICAL RECORDER, journal of the Baptist State Convention of North Carolina, salutes Mississippi Baptists on the 100th anniversary of THE BAPTIST RECORD. Congratulations to Editor Donald T. McGregor and his staff.

An informed Baptist is a better Baptist. Publications like THE BIBLICAL RECORDER and THE BAPTIST RECORD are positive proof of this.

BIBLICAL RECORDER INC.
J. MARSE GRANT, EDITOR
P.O. Box 26568
Raleigh, N.C. 27611

Several Area Papers Preceded Baptist Record Beginning Date

(Continued from page 1)

Mississippi Baptist.
The next paper, called the *Mississippi Baptist*, made its first appearance in 1846 with William H. Taylor as editor. In 1847, it was published in Jackson in a brick building above the store of Harris and Shackelford on State street. From July of that year to July, 1848, W. H. Taylor and William Carey Crane were its editors, Taylor and Hinton its proprietors. After this it was conducted by an editorial committee until January, 1849, when J. B. Hite assumed the editorial management. The paper was suspended in April of that year.

The publication of the *Mississippi Baptist* was resumed in 1857 with Elliott and Williams as proprietors, and J. T. Freeman, now of Starkville, as editor. It was a paper of four pages, about two by two and a half feet, the price, \$2.00 a year. In August, 1857, J. T. Freeman was in full control of the paper. Col. J. L. Power, now Secretary of State, was at that time foreman of the office, and authorized to receive money on subscriptions and for job work. I have always felt that we had a part interest in Col. Power. He was also our helper in our troubles with the Orphan's Home at Lauderdale Springs just after the Civil War.

In 1859, William M. Farrar was associated with J. T. Freeman in our paper interest, and January, 1860, W. M. Farrar and Aaron Jones, Jr. took charge of the *Mississippi Baptist* with J. T. Freeman as associate editor. In July, 1860, it appears that Aaron Jones was sole editor. Everything in the

State was becoming agitated and disturbed by the approach of war. In August, 1862, the *Mississippi Baptist* ran down to a paper of two pages, but in April, 1861, it regained its number of pages, but with smaller dimensions. The last copy extant is dated December 11, 1862. Thus, endeth the second chapter of our newspaper enterprise.

The prospectus of *The Christian Watchman* was sent out from Jackson early in January, 1866, and specimen copies February 14, 1866. The first number was forwarded to prominent Baptists of the State, March 15, 1866. The enterprise was hazardous, as mail facilities were irregular and imperfect at that short remove from the Civil War, and very few of the first number could reach their intended destination. The first copy extant is of June 14, 1866. J. B. Hamberlin was then editor, and Atkins and Kimball proprietors. The price of the paper was \$5.00 a year until August 2, 1866, after that time \$4.00 a year for single copy.

H. M. Atkins appeared as editor January 27, 1867, and associated with him Joseph Sorsby, March 8, 1867. On May 16, 1867, Whitfield, Ward & Co. were proprietors, with Theodore Whitfield as editor, and Joseph Sorsby associate editor. The last number preserved is a copy of September 26, 1867.

The design of the paper was to foster Foreign missions, Home missions, the Educational interests and the Orphan's Home. The report on Publications made to the convention of 1867, written by Dr. D. P. Bestor says: "Should the brethren throughout the

State come to its support it would be liberally sustained," which amounts to about the same as saying: "Should I make a great man, a great man I would be."

The *Judson Baptist* made its appearance at Tupelo in 1868. It was said to be "the only religious paper published in the interest of the Baptist denomination in this State." John S. Carothers and L. A. Stovall were its editors. It was said of the paper that it had "every facility" for making "a welcome visitor to every household in the State."

The paper was to cost the subscriber \$2.50 a year. Its existence was surely transient. All the information that can be gotten as to its existence is a single advertisement. It must have frozen out that winter from lack of proper financial covering.

The paper was published in the territory of the Judson Associations, and perhaps its patronage was largely local. At the convention at Canton in 1869, Dr. J. R. Graves proffered Mississippi Baptists one page of his paper, *The Baptist*, for their exclusive use, and it was resolved that the proposal be accepted and J. T. Freeman was nominated by the Committee on Publications as editor of the department.

At West Point in June, 1870, Gen. M. P. Lowrey was unanimously elected by the convention to preside over this department of *The Baptist*. He discharged his duties in this capacity to the entire satisfaction of the members of the convention. He had a difficult work to perform. The college property was under a heavy mortgage, which

had to be raised, and the inflaming question of alien immersion as taught in the Seminary must be discussed in his department of *The Baptist*. Many of the progressive members of the convention thought a paper in Mississippi should be undertaken. As early as 1872, at the convention at Meridian, Dr. J. R. Graves being present, Prof. M. T. Martin, in a short speech, was explicit in the statement of his belief that such a paper was then a necessity.

Gen. M. P. Lowrey was a cool, correct man. He was a member of the Board of Trustees of the Seminary, and was devoted to its interests. He was ready at any time to yield his place as editor of his department, but was fearful the enterprise would be rashly projected. At the June meeting of 1876, a Committee on Publications made a recommendation, which was adopted, that a committee of five be appointed to nominate fifteen brethren to take in hand the establishment of a State paper. The committee of fifteen was composed of Lowrey, Gordon, Goodwyn, Pettigrew, Sproules, Mason, Ralylea, Gambrell, R. N. Hall, Zealy, Hackett, Rowe, Sellers, Kells and John Powell. Gen. M. P. Lowrey immediately resigned his position as editor of the Mississippi department of the *Baptist*, and suitable resolutions were adopted by the convention on his resignation.

The first of February, 1877, the *Baptist Record* was projected, J. B. Gambrell and Prof. M. T. Martin, editors. This inaugurated a new era in the history of Mississippi Baptists.

THE SOUTH-WESTERN RELIGIOUS LUMINARY.

PUBLISHED MONTHLY.

UNDER THE PATRONAGE OF THE BAPTIST DENOMINATION.

ASHLEY VAUGHN, Editor.

VOL. I.

NATCHEZ, MISSISSIPPI FEBRUARY, 1837.

NO. 6.

For the South-Western Religious Luminary.

PROCEEDINGS

Of a Meeting held in the Baptist Meeting House, at Washington, Md., on Friday and Saturday, 23d and 24th December, 1836, to consider the propriety of forming a Baptist State Convention.

In pursuance to the wish of many Baptist Churches and individuals of this State, and by the appointment of the Mississippi Association, delegates met to forward the above object.

Bro. N. R. Granberry, from Palestine church, Ashley Vaughn, from Clear Creek, R. G. Green, from Lexington church, and Brethren Lee Comper, S. S. Lattimore, T. S. N. King, and L. B. Holloway, from the Bethel Association.

Bro. R. G. Green was appointed Chairman, and Bro. L. B. Holloway was appointed Secretary.

Bro. Ashley Vaughn submitted the following resolution:

Resolved, That we deem it expedient to form a Convention of the Baptist Denomination in the State of Mississippi, for Missionary purposes, and other objects connected with the Redeemer's Kingdom on earth—particularly in the State of Mississippi.

After some remarks, made by several of the brethren, the business of forming a Convention was postponed until to-morrow two o'clock, P. M.

Saturday, 24th.

Met according to adjournment. In addition to the number of brethren yesterday, Bro. Abraham Buckels, from Clear

general interest of the Redeemer's Kingdom, particularly within the bounds of this State.

ARTICLE III. Any person contributing ten dollars annually to the Convention, shall be a member, or shall have the privilege of appointing a representative. Any person contributing thirty dollars or upwards, at one time, shall be a member for life, with the privilege of appointing a representative, as above; and any person contributing one hundred dollars, or upwards, at one time, shall be a Director for life; and every Church, Association, or Missionary Society, contributing ten dollars, shall be entitled to one representative, and an additional representative for every additional ten dollars; but no person shall be entitled to a seat in this Convention, who is not a regular Baptist, in good standing.

ARTICLE IV. The Convention shall never possess a single attribute of power or authority over any Church or Association. It absolutely and forever disclaims any right of this kind—hereby avowing that cardinal principle, that every Church is sovereign and independent.

ARTICLE V. The officers of this convention shall consist of a president, six vice-presidents, numbered from one to six, a corresponding secretary, recording secretary, a treasurer, and thirty directors—who, together, shall form a board, of which the president shall be chairman, and in case of his absence, the first vice president in the order of their election. They shall be nominated by a committee appointed for that

fourth article be scrupulously preserved, and that notice be given of the contemplated alteration a year previous.

The meeting then adjourned, sine die. R. G. GREEN, Chairman. L. B. HOLLOWAY, Secretary.

THE CONVENTION

Then met, and was opened with prayer by T. S. N. King—Ashley Vaughn, President, in the chair, and the Recording Secretary elect being absent, L. B. Holloway was appointed Secretary pro tem.

Convention proceeded to business. The following resolutions were offered, and unanimously adopted:

Resolved, That a committee, consisting of three including the President, be appointed to prepare an address to the ministers and members of our churches in Mississippi, setting forth the objects, plan of operation, &c., of the convention, and affectionately requesting the different Associations, Missionary Societies, and Churches, to send up their delegates to our annual meeting in May next.

[Brethren A. Vaughn, T. S. N. King, and S. S. Lattimore, were appointed in accordance with the above resolution.] Whereas, The Scriptures have been recently translated by Baptist Missionaries, into several different languages in the East, and in which they have given what they conceived the true expression of the mind of the Holy Spirit in the original text; and whereas the American Bible Society has refused to aid in publishing such translations, except the same should be

sermon at the annual meeting, in May next, and N. R. Granberry his alternate. Resolved, That Bro. A. Vaughn be directed to have seven hundred copies of the constitution, address, and minutes, published in pamphlet form, and draw on the Treasurer for funds to defray the expenses.

A collection was taken up during the meeting, for the convention, amounting to near two hundred dollars.

Adjourned, to meet at Palestine, Hinds county, on Friday before the first Lord's day in May next.

ASHLEY VAUGHN, President.

L. B. HOLLOWAY, Secretary pro tem.

AN ADDRESS

To the Ministers and Members of Baptist Churches in the State of Mississippi.

Dear Brethren: In 1836, several of the Associations in this State passed resolutions commending the subject of a State Convention to the Churches, and requested them to send up, in their letters of 1836, their wishes respecting such an organization; and though there was not, in all the churches and associations, that unanimity which is so desirable in such an important and laudable undertaking, yet the Mississippi Association, at its session in October last, adopted the following resolutions:

1. "Resolved, That this Association deem it important that the Baptists in this State should

Congratulations, Mississippi Baptists, On The 100th Birthday Of The Baptist Record
Best Wishes And Prayers For Your Next Century

From The Oldest State Baptist Paper In Our Southern Baptist Convention

Christian Index

Founded 1822 - Jack U. Harwell, Editor

Nine Men Occupy The Editor's Chair In Record's 100 Years

(Continued from page 1)

write about. Avoid big words. Tell what you have in mind, and never mind the flowers."

From 1893 to 1896 he was president of Mercer University in Georgia. He moved to Texas in 1896, where he reached the apex of his unusual abilities. There he became one of the foremost Baptist ministers of the state, serving as state superintendent of missions, as editor of the Baptist Standard, as professor at Southwestern Seminary, and finally as executive secretary for Texas Baptists.

He once told his students at Southwestern: "Don't wear long faces around; get into the fine art of laughing. Be on time. If you get into the habit of dragging to your classes here, you will drag out yonder and your congregation will frazzle out. You have come here to work; you will be saved in your examinations by work and not by grace."

From his youth he wrote at least one original article every day, making it as vivid as he could. His illustrations were on timely, familiar subjects such as "Lizard Killing," "Who Owns the Wool?" or "Working a Batch of Dough."

Mrs. Gambrell was corresponding secretary for the Georgia WMU and was secretary of WMU in Texas, without salary, and assistant to her husband. She learned to speak Spanish so she could witness to the Mexicans. She died in 1911 after they had been married 47 years.

For the last four years of his life, from 1917 to 1920, Gambrell was president of the Southern Baptist Convention. Once when he was presiding and messengers kept interrupting a speaker, he said, "Let him speak; the faster he talks, the quicker he will get through!"

He died June 10, 1921. George Truett preached his funeral message at First Church, Dallas.

J. A. Hackett

1891-1896

J. A. Hackett was the second editor of the Baptist Record. In January, 1896, he had become managing editor of the Southern Baptist Record in Meridian. Then when Gambrell resigned in 1891 he became editor and remained in that post until his retirement in 1896.

Born October 13, 1832, in Crawford County, Illinois, he moved to Madison County, Mississippi, in 1835. Though he grew up under the influence of another denomination, he was baptized at Jerusalem Baptist Church, Scott County, when he was 23.

When the War Between the States broke out in 1861, he left Mississippi College to join the Confederate Army.

He was ordained to the ministry at Canton on January 3, 1863. After a pastorate in Yazoo County he moved to Jackson as pastor in 1868. Later pastorates included Crystal Springs, Hazlehurst and Clinton; First Church, Shreveport; and First Church, San Antonio.

The first Mrs. Hackett (Anna Maria Storr of New Orleans) died while Hackett was pastor in Shreveport. The widower, left with four small children, in a few years married Emma Gardner of the Home Mission Board.

Following his retirement in 1896 from the editorship of the Record, he was pastor of several churches in the vicinity of Meridian. He died in 1923, shortly after his 90th birthday. A worker to the end of his life, he had the year of his death been elected president of the Baptist Ministers' Conference.

J. B. Searcy

1896-1899

In 1896 T. J. Bailey raised \$10,000 capital, set up the Mississippi Baptist Publishing Company which bought the Baptist Layman of Winona, and the Southern Baptist Record of Meridian, and started a new paper in Jackson, The Baptist, with J. B. Searcy as editor.

James Bryant Searcy was born in Eufaula, Alabama, in 1838, but moved to Lauderdale County, Mississippi, in 1851. He was ordained to the ministry at Mt. Vernon Church in Newton County in 1860.

From 1857 to 1896 he shared his journalistic talents with Arkansas and Louisiana Baptists, as editor of the Arkansas section of Tennessee's The Baptist, then as editor of the Arkansas Evangel, forerunner of the Arkansas Baptists, and as associate editor of The Baptist Chronicle of Louisiana.

In the 1870's he owned a large farm, a cotton gin, and corn meal mill "a day's distance by buggy" from Pine

Bluff, Arkansas. His wife and oldest son managed the farm, while he was county superintendent of education and local postmaster. The post office was a small room in his home that opened onto a long front verandah.

In Arkansas he was pastor of many rural and small town churches, and one year was state superintendent of missions. In 1896 he accepted the pastorate of Corinth, Mississippi.

The establishment of the Mississippi Baptist Publishing Company "has solved the paper muddle as merry as a marriage bell." Searcy was elected editor of The Baptist September 5, 1896, but a yellow fever plague prevented the paper's appearance until November of that year.

After one year as editor, he resigned to accept the pastorate of First Church, Biloxi. He died in 1920.

T. J. Bailey

1899-1912

After T. J. Bailey, who had been business manager, was elected to follow Searcy as editor, The Baptist again became The Baptist Record.

Thomas Jefferson Bailey was born in Holmes County, near Durant, Mississippi, on November 26, 1853. When his father was killed in the Confederate Army, the young man had to take over the responsibility of managing the family farm and caring for his mother, two sisters, and younger brother.

In 1867 he joined Pleasant Ridge Church, Holmes County, and in 1876 was ordained to the ministry. After he graduated from Mississippi College in 1879 he married Emma Moseley. They lived in Goodman for five years where he "superintended a farm, taught three classes in school (advanced mathematics, Greek, and Latin), and served four churches as pastor, one Sunday a month each." He and his wife, had eight children, five sons and three daughters.

Bailey was at one time treasurer of the State Convention Board.

While pastor at Winona he edited a paper called The Baptist Layman. In 1896 he was chosen business manager of the Baptist Record and in the fall of 1899 he became the paper's editor. Until 1912 he worked in that capacity, settling the paper on sure financial footing. (It was he who helped raise the \$10,000 necessary to organize the Mississippi Baptist Publishing Company in 1896, and move the paper back to Jackson.)

With Z. T. Leavell he wrote and published in 1904 A History of Mississippi Baptists from the Earliest Times, in two volumes.

While he was editor of the Baptist Record, the paper's office was on the corner of Capitol and West, where the present First National Bank of Jackson is located. Mailing equipment was kept in Bailey's home at 512 High Street. Mattie Bailey, the editor's daughter, addressed and wrapped the papers. This house on High Street stood where the flags now fly beside the Sillers Building.

In 1912 Bailey sold his interest in the paper to P. I. Lipsey and J. C. Parker. Lipsey became editor and Parker business manager. In November of the same year Parker retired and Lipsey's son, John J. Lipsey, became business manager.

Bailey, who was in the active pastorate 22 years, in 1914 became superintendent of the Anti-Saloon League of Mississippi, the crowning work of his life. After retirement, he lived at his home on High Street. He died in 1932.

P. I. Lipsey

1912-1941

When in 1912 P. I. Lipsey used "all his savings and all the money he could safely borrow" — five or six thousand dollars — to buy Bailey's interest in the

Record, he got a paper with about 3,000 subscribers. Hederman Brothers were the printers. For nearly 30 years he was editor of that paper, giving of his time, money, and self. In his first editorial, March 7, 1912, he said that the motto he had chosen for the paper was "Thy Kingdom Come."

Plautus Ivers Lipsey was born at Independence, in Tate County, July 5, 1865. His father began teaching him Greek at the age of 12, and always he was interested in the classical languages. He attended Union University, Jackson, Tenn., but transferred to University of Mississippi, where he graduated in 1886.

Lipsey married Julia Toy Johnson on November 21, 1889. His ordination to the ministry took place the year of his graduation from Southern Seminary, Louisville, Ky.

He was pastor at Columbus, Indiana; Vicksburg; Murfreesboro, Tenn.; Adairville, Kentucky; First, Greenwood and Clinton, serving the latter from 1900 to 1912.

In 1912-13 he taught Bible at Mississippi College. That same year, at the age of 47, he became editor of the Baptist Record. At the end of the 30 years with the paper, he said he had never doubted that was the job God had wanted him to do.

On January 1, 1919 the Baptist state convention became the owner of the Baptist Record. The Convention Board paid \$8,800 for the paper. They then asked Lipsey to continue as editor.

He was active in denominational service. He was one of those who suggested a Baptist Bible Institute be located in New Orleans. He was a founder and trustee of Southern Baptist Hospital in New Orleans and of Baptist Hospital in Jackson. In 1923 he was a representative of the SBC at the Baptist World Alliance in Stockholm, Sweden.

He was the father of a daughter and four sons. After the death of his first wife he married Mrs. Florence Bower Morris.

When Lipsey sold the Record, the offices were located at 160 East Capitol, over Town Creek. In 1932, during depression days, the paper had a deficit of nearly \$3,000 so the size of the paper was cut in half from 16 to eight pages. The next year Lipsey asked that the paper be changed back to the larger size and that his salary be cut to take care of the loss involved. He asked for the hiring of a circulation manager and A. L. Goodrich was employed in 1935 for that position.

After Lipsey retired in December, 1941, he continued to live in Clinton. He died six years later, on July 16, 1947.

A. L. Goodrich

1942-1956

On Lipsey's retirement, Goodrich was elected editor, and also remained circulation manager. With innovative thinking and hard work, he raised the circulation of the Baptist Record more than anyone else has done, before or since. He sold subscriptions wherever

he went, to churches and private citizens, on his travels in the state and out of the state. From January 1, 1935, the beginning date of his service with the paper, until March 14, 1956, the date of his death, the circulation of the Baptist Record grew from 4,001 to 89,227. He instituted the Every Family Plan of subscriptions, which was first mentioned in the paper on July 1, 1937. The first church to adopt the plan was Sunflower Church. This plan sent the Record to every family of the local church, and the church paid monthly. By 1956, there were over 1100 churches using the plan.

Arthur Leon Goodrich was born in Wilson, N. C., on September 12, 1891. Soon afterward his family moved to Benson, N. C. Goodrich graduated from Wake Forest College and Southern Seminary, and studied at Vanderbilt University.

He resigned the pastorate of First Church, Pontotoc, to become circulation manager of the Record. Before going to Pontotoc, he had been pastor of Porter Memorial Church, Lexington, Ky.

He was twice vice-president and twice secretary-treasurer of the Southern Baptist Press Association. At his death, he had a nine years' perfect attendance record at Kiwanis Club.

Having lost his first two wives by death, he married Evie Landrum, Mississippi WMU field worker, on August 31, 1937. He was the father of four daughters, Rose Ellen, Jean, Thyra, and La Una, and two sons, John Wright and A. L., Jr. The latter died in early childhood.

Goodrich died of a heart attack March 14, 1956. He had been scheduled to retire in the fall of that year.

In January before his death he changed the size of the Record from the conventional tabloid form to an eight-page newspaper, and it is still the only Southern Baptist state paper of newspaper format.

W. C. Fields

1956-1959

Following Goodrich's death, W. C. Fields was elected seventh editor of the Baptist Record. He moved to Jackson from Yazoo City, where he had for five years been pastor of First Church, beginning his work in late May after the meeting of the Southern Baptist Convention in Kansas City. In the interval between March and May,

Joe Abrams, associate editor, was acting editor.

One of the most noticeable changes Fields made in the paper was in format. An editorial of his in December, 1957, announced that after Christmas the paper would be wearing a new dress. He had asked Butler Typo-Research Clinic of Mendota, Illinois, to study the paper and make suggestions for changes in typography and layout. As a result, the unusual use of flush-right headlines was begun and more and bigger pictures began to appear.

Wilmer Clemon Fields was born March 16, 1922, at Saline, Louisiana. He surrendered to the ministry at 15 and was ordained in 1940 at Old Saline Church.

A graduate of Gibsland High School, Gibsland, La., and Louisiana College, he received the Th.D. degree from Southern Seminary. He married Rebecca Elizabeth Hagan of Fort Thomas, Ky., a graduate of Georgetown College. They had three children, Randy, Christy, and Becky.

During seminary days Fields was director of music and education at Carlisle Avenue Church, Louisville. Pastorate other than Yazoo City were at Woodworth, Belcher, and Gilliam in Louisiana, and at Bethany, Louisville, in Kentucky.

In 1959 he resigned as editor to accept a position in Nashville, as director of public relations of the Executive Committee, SBC, and assistant to Porter Routh, executive secretary of the Executive Committee. In connection with this job, which he still holds in 1977, he is press representative for the SBC and director of Baptist Press.

He is the author of The Chains Are Strong, Trumpets in Dixie, and other books and articles. Some of his hobbies are fishing, photography, power plane and sailplane flying; he has travelled in 76 countries.

For two years he served as national president of the Associated Church Press, and one term, 1970-71, he was president of the Baptist Public Relations Association.

Joe T. Odle

1959-1976

Joe T. Odle became interim editor of the Record July 15, 1959, after Fields' resignation and move to Tennessee. Then the Mississippi Baptist Convention Board elected him the eighth editor of the Baptist Record in September of that year.

From 1959 until he retired August 31,

1976, the circulation of the paper grew from 91,000 to 119,500. The Record won twelve Awards of Merit from Associated Church Press and Evangelistic Press Association, and one of Odle's editorials, "Smoke over Mississippi," won first place awards with both ACP and EPA.

Odle's retirement brought to a close 20 years of service in the Mississippi Baptist Building. He had been associate executive secretary for three years before becoming editor.

When he joined the Convention Board staff in 1956 he had been pastor of First Church, Gulfport, for more than nine years. Before that he was pastor of First, Crystal Springs, for four years. His first full-time pastorate was at East Church, Paducah, Ky. He had served several other churches in Tennessee and Kentucky and one in Illinois.

Joe Odle was born August 19, 1908, in a community near West Frankfort, Illinois, the son of a Baptist preacher. His father, Harry Odle, died when Joe was eight.

In March, 1924, he preached his first sermon. The next summer a mission at Orient, five miles away, called him as pastor and he was ordained in September, 1925, two weeks after his 17th birthday.

After graduation from Frankfort Community High School, he enrolled at Union University, Jackson, Tenn., where he majored in history. Later he studied at Southern Seminary.

He married Mabel Riley, the daughter of a Baptist preacher, L. R. Riley of Kentucky, who died in 1975. Mabel Riley and Joe Odle met while both were students at Union University. Their daughter, Sarah, is Mrs. Roland

(Continued on page 7)

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The Baptist Standard, weekly magazine of Texas Baptists salutes its sister state Baptist paper, THE BAPTIST RECORD, for 100 years of exemplary service in Jesus' name and to Mississippi Baptists.

We also salute the efforts of BAPTIST RECORD Editor Donald T. McGregor. For 16 years, 1956-71 McGregor served on the staff of the Baptist Standard, exhibiting the same qualities of leadership and fine spirit by which he is now known in Mississippi.

We join Baptists everywhere in congratulating you on reaching this milestone and offer you our prayers and best wishes for the future.



BAPTIST STANDARD

Weekly publication of Texas Baptists

John J. Hurt, Editor/Box 6330/Dallas, TX 75222

What Was World Like In 1877? With Conveniences? Religion?

(Continued from page 1)
ross the vast reaches of the mid-continent and the far-west.

The day of invention had arrived, and what would be called the age of steel and steam was opening.

Just seven years ago railroads had spanned the continent, and the web of rails rapidly was spreading to all sections of the country. With that came new development everywhere.

Along with the railroad, the steamboat and the telegraph had been here for some decades. The great rivers were being bridged, with the Eads Bridge across the Mississippi at St. Louis having been open just two years.

The telephone was patented just last year, so no telephones had yet reached Mississippi.

The typewriter had been on the market only three years.

The electric light was still two years away.

The first automobile was nearly ten years away; and the first Kodak with film, was 12 years away.

And, of course, there were no airplanes, no radios, no phonographs,

no moving pictures, no fountain pens, no cash registers, no electric street cars, no safety razors, no air-conditioning, no modern type bicycles, no motorcycles, no tractors, no mimeographs, no television, and no electric elevators. The age of the skyscrapers had not yet arrived. Many items which now are considered necessities were not even dreamed of in that day. There were no shopping centers, no supermarkets, and no modern paved highways.

Chicago still was rebuilding from the disastrous fire which devastated her just six years ago.

George Custer and his army were massacred by the Indians at Little Big Horn in Montana, less than six months before.

Mark Twain had just last year published *The Adventures of Tom Sawyer*, and his fame as a writer was becoming known on more than one continent.

In the religious world, a young man named Moody had been stirring Chicago, and with a singer named Sankey, was reaching this nation and

even England in mighty revival services.

In London, a widely acclaimed preacher, Charles H. Spurgeon, was at the peak of his career, and drawing great crowds several times a week to hear his proclamation of the Word of God.

Southern Baptists were beginning to gain momentum in their effort to recover from the devastation laid upon them by the Civil War.

In just three and one-half months the Southern Baptist Convention would meet in New Orleans. President was James P. Boyce, who also was president of Southern Baptist Theological Seminary, and was preparing to move the institution from Greenville, S. C. to Louisville, Ky., at the end of that school term.

The Foreign Mission Board was striving to establish a strong Mission program, after great losses during the war. In 1877 it had 17 missionaries under appointment in three countries. They were Africa, 2, China, 11, and Italy, 1. The Board's income from the states for that year would be \$31,789.42.

The Home Mission Board was suffering from limitations placed upon it by states in which it was endeavoring to work, and by competition from the Baptist Home Mission Society of New York. This latter organization, which had responsibility for Baptist mission work all over America before the Southern Baptist Convention was organized, still claimed the right and responsibility to work in all sections of the country, and many Southern Baptist churches were cooperating with it. This year the Home Mission Board would receive from the churches an income of only \$16,816.00 but with that would give support to 22 missionaries.

The "Landmark" controversy within the Southern Baptist Convention was still going on, and its influence would continue to be felt for years, to come, yet the major battles were over after the War. J. R. Graves, who had been considered as the leader of the movement, was older, and his attitude was considered to be much softened. The strongest attacks on the convention and its leaders were past. More and more the churches were learning that they could cooperate without losing their autonomy, and that convention boards and agencies best could do the missionary and benevolent work, by uniting the resources of the churches in cooperative effort. A spirit of unity and cooperation was in the air.

Mississippi was recovering from the War although her wounds were great, and recovery was slow. Leadership in the state government was being returned to responsible Mississippians and the economy was beginning to grow. Railroads had crossed the state in both directions before the War and now those were being expanded, so that soon, almost every area of the state would be connected by rail. Several new lines were under construction, or were being projected in 1877.

Baptists had survived the War and the Reconstruction era, and a period of

rapid expansion and growth was under way. In 1870, 305 Baptist churches, with 18,378 members were reported, and that would jump to 910 churches with 56,630 members in 1880. Few of the churches were full time but they were growing. A number of associations were active, and new ones were being formed. Denominational work was being promoted through the state convention, and a state mission board and other boards, were enlisting the churches in support of state missions, domestic (Home Missions) foreign missions, and in other denominational programs. Early issues of the Baptist Record tell of efforts to expand Baptist work in the Gulf Coast and the "Bottoms" (Delta) areas.

Mississippi College was the Baptist institution of higher learning with convention support. Even though it had been closed as a college during part of the war years, it had survived, and now was stronger than ever, providing a splendid educational ministry for the Baptists of the state. Up in North Mississippi, General Lowrey had established Blue Mountain Female Institute just four years earlier, and it was reported to be prospering.

In the 1870's there was no Baptist periodical in the state promoting the work of the state convention, although J. R. Graves' publication, *The Baptist*, printed in Memphis, carried a Mississippi page, edited by General Lowrey.

This, then, was the world into which the Baptist Record was born.

It was brought into existence because many Baptist leaders of that decade of the seventies felt that the convention must have its own publication, if it were to keep its churches informed and united in convention efforts.

It was not an easy day in which to begin a new publication.

Yet, strong men determined that it should be, and they accepted responsibility for the task. They launched the paper, and by heroic efforts they kept it alive.

Actually, as we look back now, we know that it was an auspicious time. Mississippi Baptists were beginning a great march, and the Baptist Record was destined to play an important part in that march.

When J. B. Gambrell moved from Oxford to Clinton, to start the paper, that march began.

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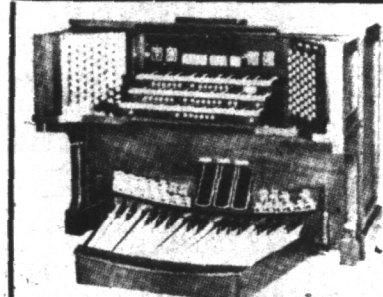


Nichols To Sing At Evangelism Conference

Clint and Jarvis Rose Nichols will be featured vocalists during the evening sessions of the Evangelism Conference, February 7-9, Jackson City Auditorium. Nichols is Chairman of the Division of Church Music Ministries at New Orleans Seminary.

The Nichols have been heard in over 600 concerts, revivals and related engagements. Some places where they have performed are: the New York City Opera, Radio City Music Hall, New Orleans Philharmonic Orchestra, and Mississippi Opera Association. The evening sessions will begin at 7. Day sessions will be held at First Church, Jackson.

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BAPTIST RECORD PAGE 7
Thursday, February 3, 1977

Cruse Family To Appear At McDowell Road

McDowell Road Church, Jackson, will present the Cruse Family in concert, Feb. 9, at 7:30 p.m. This group will sing and share their testimonies.

"The main purpose of this family is to be used of God in winning souls, to strengthen and uplift Christians and be a blessing to all they meet," states Johnny Speedling, minister of music at McDowell Road Church. They are under contract to Canaan Records of Word, Inc., Waco, Texas. They appear several times each year on the Grand Ole Opry in Nashville, Tenn.

AFRAID OF GOING DEAF?
Jackson, Miss.—An offer of special interest to those who hear but don't understand words has been announced by Capital Hearing Aid Center. A model of the smallest aid of its kind will be offered to anyone answering this advertisement. Write today to see how tiny hearing help can be. It actually weighs less than one-third ounce and all in the ear...no tubes or cords. Thousands have already been helped. Write today to Capital Hearing Aid Center, 708 East Fortification St., Jackson, MS 39201.

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Nine Occupy Editor's Chair In 100 Years

(Continued from page 6)
Maddox of Memphis. A son, Joe Thomas, died while a ministerial student at Mississippi College.

Odle has been vice-president of the Mississippi Baptist Convention and president of the Southern Baptist Press Association. He has served on the Southern Baptist Annuity Board and on the Baptist Joint Committee on Public Affairs.

His published books are *It's a Great Life, Don't Miss It; Is Christ Coming Soon? Why I Am a Baptist, The Coming of the King, and Church Members' Handbook*. The latter in 1976 passed the two million mark in publication.

In retirement he still lives at 1322 Robert Drive in Jackson, and continues to write, preach, and study. One of his first retirement projects was to help do research for the Baptist Record's special Centennial editions.

Don McGregor

1976.
Donald T. McGregor, associate editor of the Baptist Record, was elected by the State Convention Board to succeed Odle. He took office as the ninth editor September 1, 1976, as the 99-year-old paper neared its 100th birthday.

Like the Record's first editor, J. B. Gambrell, McGregor had been on the staff of the Texas Baptist paper, the *Baptist Standard*. In Mississippi he succeeded Joe Abrams who had been on the staff of the Record for 23 years. He came to the Baptist Record as associate editor in September, 1974, from being editor of three small weekly newspapers in the Dallas, Texas area for one year. Before that he was editor of *The California Southern Baptist* for two years. He had been associate editor of *The Baptist Standard* for 12 years before going to California.

McGregor was born near McGregor, Texas, March 20, 1924. His father, M. T. McGregor, a Baptist preacher, retired in 1970 after 22 years as association missionary in Hope Association in Arkansas.

Following graduation from high school at Merton, Texas, he entered Baylor University. His college days were interrupted by World War II, however, when he dropped out of Baylor University to volunteer for the U.S. Army. In December, 1944, while

on combat duty in France he was captured and held as a prisoner of war in Czechoslovakia for six months. Later he returned to Baylor where after graduation he remained an extra year for additional courses in English and journalism.

He worked as farm, dairy, and ranch editor of the Midland, Texas, *Reporter-Telegram* and real estate editor of the *Dallas Times Herald*. He was on the staff of the Baptist Standard for four years before becoming associate editor and spent two years in public relations for an insurance company in Dallas.

He was secretary - treasurer of the Southern Baptist Press Association for four years. He engaged in graduate study at Southwestern Seminary.

For about 15 years in Texas he served as a part-time staff member in small churches and in 1957 was ordained to the ministry by Grove Haven Church in Dallas. He was ordained a deacon by Bellview Church, Midland, Texas in 1950.

McGregor is married to the former Carlene Barnhill of Kingsville, Texas; They live at 202 Turtle Creek near the Barnett Reservoir. Their three children are Alice, who is married to Walter Tyrone, a native of Prentiss, Miss.; and Bob and Wayne, both of whom are married and live in Dallas.

1977 Staff

As the Baptist Record begins its second century of existence, staff members working with the ninth editor to produce the newspaper are Tim Nicholas, associate editor; Anne McWilliams, editorial associate; Bill Sellers, business manager; Evelyn Keyes, office secretary; Florence Larrimore, office secretary; Nell Vaughn, circulation clerk; Ina McFall, bookkeeper - keypunch operator; Nancy Stricklin, part-time verifier; and Betty Ann Bailey, part-time secretary.

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Sunday School Lesson: International For February 6

Power Over Sickness And Death

By Wm. J. Falls
Mark 5:21-43; Luke 7:1-23

Jesus did not win his following by talking quietly with his disciples in a walled garden. In the early chapters of the Synoptic Gospels we see him moving from one community to another, almost always where people could see and hear him. He was active; he was doing things. To be sure, most of the words in Luke



tell what he and others said, but what

he did is remarkable. He did not hesitate to go where the people were, to make himself available to all their needs. He was not afraid of their diseases, dirt, leprosy, or dead bodies. He did not protect himself as a "religious leader" from the ugly realities of all kinds of people. He could not fulfill his mission without being with them.

The Lesson Explained
Responding To Faith
(Luke 7:1-10)

Following what we call the Sermon on the Mount, Jesus and his disciples went into Capernaum, and he was met by elders from the synagogue with a

special request. A Roman officer had a sick servant and wanted Jesus to heal him. The centurion loved the Jews and had built a synagogue for them. Before Jesus could reach his house, however, the Roman officer sent other friends to say that he was not worthy to have Jesus enter his home: "But say in a word, and my servant shall be healed." Jesus then turned to say to those following him that he had not found that kind of faith even in Israel. In a little while the servant was discovered completely well. Jesus had responded first to the compassion of the Jews; then he responded to the faith of a Gentile who loved his servant. Such faith had to be answered.

Dealing With Death
(vv. 11-17)

From Capernaum to Nain was a nine-hour walk, about six miles southwest of Nazareth. As Jesus, his disciples, and a large crowd approached the gate, they met a funeral procession carrying the body of a young man. Perhaps from the wailing mourners Jesus learned the sad facts, and he went to the grieving mother and said, "Don't cry" (TEV). Then he touched the stretcher, and the bearers stopped walking. In that act Jesus made himself ceremonially unclean, and according to the law, the condition lasted seven days. But his intention was more significant than the risk. At Jesus' command, the dead man sat up, and Jesus "gave him to his mother" (RSV).

Both the funeral crowd and the one that had followed Jesus were filled with fear—not the kind that runs away but the kind that praises God. This immensely popular young teacher had now revealed a supernatural power; he was like some prophet of old. The questions and guesses of the people started a rumor that circulated through the whole region.

Answering John's Question
(vv. 18-23)

Imprisoned in Machaerus, east of the Dead Sea, John the Baptist sent two of his disciples with a question for Jesus. He had probably heard some of the news about Jesus, and he may have felt that Jesus was not bringing the judgment that John had predicted (Luke 3:17). Evil men were still in power. Was someone else yet to appear as the real Messiah? It was an honest and earnest question.

Perhaps while they were talking, Jesus was dealing with the sick, the lame, and the demon-possessed. He did not give a yes or no answer; instead, he told them to tell John what they had seen and heard.

Jesus is the Light.

Why did Jesus command the family and disciples to tell no one what had happened? Who would understand what had happened anyway, except men whose minds were open and who had come to believe? Jesus was trying to avoid unwanted publicity.

What Kind Of Man Is This?

By James Porch, Pastor, Northside, Clinton

Because a Christian is a follower of Jesus Christ, he should be willing and anxious to raise some questions concerning his leader.

Following Jesus' act of quieting a dangerous storm, the dumbfounded disciples asked, "What kind of a man is this that even the wind and sea obey Him?" Matthew 8:27 NASB. This is the question that probes at the very heart of the gospel message. Also, this is that question which can affect a person's total life and in reality can connect that same person to the Christ.

One must recognize that discovering the man Jesus Christ is a gradual and personal learning process. This encounter is unlike any normal educational experience because the subject is alive, active, free and involved in the world. A person as a human being confronts the original and peerless Nazarene human of both history and today. He is not entombed in history. Rather, He ministers in the eternal now and thus knowing Him can be a continuous growing experience. He becomes the living model and dynamic for the individual's own humanness. In the course of meeting and lingering with Him, the student discovers himself and gradually becomes turned on to what he may become through contact with the Galilean. This is all lived out in the dimension of faith. Within the freedom and struggle to know this friend, His nature, lifestyle, hopes and desires, a surprise will happen—the believer will come to see Jesus also as Divine and embrace his atonement and resurrection.

The New Testament narrative of the encounter between Jesus and His disciples is heavy evidence of this possible happening. A Jewish teacher, Jesus of Nazareth, gathered to Himself a variety of persons. They were strangely attracted to Him, lingered with Him, and in a course of time and through exposure to Him, these men moved from being merely inquisitive about another human to becoming devoted to a worthy leader; and, finally, they recognized His exclusive nature as God enfleshed and living among them. This is the drama of the four gospels. The Christ believer must realize that the four gospels, while containing the inspiration of God, are also the results of the struggle of four human beings who are, each in his own way, endeavoring to say to us this is Jesus Christ to me.

If we are serious about magnifying the New Testament method of evangelism, this must become our accepted norm. It is not quick, nor is it a propositional means to soul-winning. Rather, it will require that increased personal attention, nurture, and companionship be given to the seeker as he treks through his pilgrimage from introduction to the Jesus-man to discovery of the living Christ.

Yes, real Christian living must begin with a question—a question both bold and demanding. "What kind of a man is Jesus Christ?"

Truth To Sing In Pearl

Truth is coming to the Jackson and Pearl area on February 8, announces Tommy Smith, minister of music at Sunshine Church. This touring music company of 19 members will appear under sponsorship of Sunshine Church at Pearl Junior High Auditorium at 7:30 p.m.

Truth is in the midst of its sixth tour which will encompass every corner in North America. This group of musicians from 11 states gives a year or more to this evangelistic ministry. Their contemporary Christian sound has been heard by millions in concert from coast-to-coast. They've traveled

Christ truly calls us to trust him in all times, even in our desperation, and to show a loving concern for others who are hurting.

more than a half-million miles sharing their witness for Christ. "With nearly a dozen albums recorded, Truth is heard on radio and seen on network television around the world each day," states Smith. The public is invited.

Revival Dates

Highland, Laurel: "Life Enrichment Crusade", February 13-16; Chester Swor and Scott Cook, leaders; Sunday services at 9:15 and 10:30 a.m. and 6 and 7 p.m.; Services Monday-Wednesday at 7 p.m. Swor is one of the South's most sought-after conference speakers. Scott Cook, in addition to sharing in some of the youth sessions, will present his dramatic "LIVING ART" at each of the evening services; Ralph Graves, pastor.

Sunday School Lesson: Life and Work For February 6

Jairus — A Distraught Father

By Bill Duncan
Long Beach First
Mark 5:21-43

When Jesus and his disciples returned to Galilee they were met by a man named Jairus. He was probably



the president of the synagogue and, as such, was responsible for the upkeep of the building and the oversight of the services. He was therefore a man of prominence in his community. This was of little comfort

at the time of the story, for his little daughter was at the point of death. The position in the synagogue brought conflict in his heart at this time rather than comfort. He had sought the place of leadership and had received it after a hard demanding life. The official position of the Jews was against what Jesus was doing and saying. I am sure that Jairus had upheld that attitude.

But his "little sweetheart" was sick. When she became ill, and then it dawned upon him that he was about to lose her, his whole scheme of things fell in a jumble. There came into his mind the idea that brought conflict to his life: could it be possible that this

Jesus would have power to help his little daughter.

"To go to Jesus was to toss his social prominence into the wind." He knew how the religious leaders felt about Jesus. Which was more important, being a ruler of the synagogue or being a father?

This kind of conflict is not strange to us. In one way or another most of us parents have had to face a similar question. How much are you willing to give up for your children?

Though Jairus was an outstanding leader, when he saw Christ, "he fell at his feet." I like that. I know we can pray in any position, but I also know that we can pray best on our knees. Jairus had two things necessary to gain the power of God. First, he felt the need of help. As long as we feel sufficient unto ourselves, Christ will pass us by. Until we recognize the need for him we will never have him. Second, Jairus had faith that Christ could do something about his need. Jairus did not say, "Come and try to help my daughter." Christ comes through the door of belief. Jairus said, "Come and lay thy hands on her, that she may be saved and live." When we believe, really believe, that Christ can handle our situation, he will do it, but not before.

Because of faith and prayer, Jesus turned aside to help this man who had expressed his need. As Jesus and Jairus made their way to the side of the sick child, there came a messenger

from the house saying, "Thy daughter is dead, why troublest thou the Master any farther?" "Quit fearing! Keep acting in faith." The woman with the issue of blood had faith and she was healed. Jairus' faith could bring him more than he dared to hope. Our Lord puts no limit on the power of belief. With Christ no person is hopeless, no situation is impossible. We give up hope too easily and too quickly.

When Jesus got to the home of Jairus He found a scene of professional mourners carrying out the ritual of the Jews. To them death was a finality—personal desolation and total separation. To this error, Jesus spoke: "The child is not dead—she is only sleeping." It is not the cessation of life at all. Death means that one is living in another place.

Those who laughed at Christ were put out of the house. God is never willing to demonstrate his power to the cynical and the scornful.

Standing by the side of the child who had died Jesus said, "Damsel, I say unto thee, rise." The girl who was dead came back to life. She arose, walked and ate to demonstrate her supreme proof that she was alive.

The suggestion to give the child something to eat helped the parents. There is no better medicine for our emotions and nerves than to get busy.

Death may seem to be an impenetrable wall, but Jesus put a door in that wall. The grave may be darkness, but

The Sunday School Board Congratulates The Baptist Record

The Sunday School Board of the Southern Baptist Convention congratulates The Baptist Record on completing 100 years of Baptist publishing, reporting, and witnessing in Mississippi!

And as you at the Record celebrate, we at the Sunday School Board celebrate with you. Indeed, we feel a special kinship with Mississippi Baptists. Through the years, you have given us three of our most illustrious Board leaders.

Since we began in 1891 (just 14 years after the Record started publishing in Clinton), Mississippi natives have guided our progress through the last 42 of our 86 years as the Southern Baptist Convention's education and publishing agency. That's virtually half of our lifetime!

First Mississippian to lead us as executive secretary-treasurer was T. Luther Holcomb, born in Purvis. Holcomb came to the Sunday School Board in 1935 and served 18 years in the institution's top executive post before he retired in 1953.



Holcomb

James L. Sullivan, native of Silver Creek, Mississippi, succeeded Holcomb at the Board's helm. He served 22 years, retiring in February, 1975.

Following Sullivan, still another Mississippian, Grady C. Cothen, born in Poplarville, came to the Sunday School Board and serves it now as president.

Significantly, all three of these men, in addition to being Mississippi born, were educated at Mississippi College, Clinton. Two of them, Holcomb and Sullivan, also served pastorates in their home state.

So, we at the Sunday School Board have enjoyed—and enjoy—a unique legacy of leadership from the constituency served by The Baptist Record. And that adds a special warmth to our congratulations to the Record on completing its first 100 years!



Cothen



The Sunday School Board of the Southern Baptist Convention
Nashville, Tennessee

Grady C. Cothen, president

Dedicated to the task of helping Southern Baptists
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